

R. 1733.  
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A N  
E S S A Y  
To Persuade  
*Christian Parents*  
To Educate their  
C H I L D R E N  
I N  
V E R T U E and P I E T Y.

From the Consideration of God's  
Commands, the Examples of the  
Best and Wisest Men of the former  
Ages and different Religions of the  
World, the Dictates of Nature and  
Right Reason, the Children's Tem-  
poral and Eternal Happiness.

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9. II i

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TO THE  
Right Reverend  
Father in GOD,  
*JAMES*  
Lord Bishop of *Lincoln*.

My Lord,

**I** most humbly offer this  
*Manual to Your Lord-*  
*ships Patronage, because*  
*I design it principally for the be-*  
*nefit of the Youth, of Your Lord-*  
*ships Diocess, and particularly,*  
*that they may be well prepar'd to*  
*receive the Divine Blessing, at*  
*the laying on of Your Lordships*  
*A 2 Hand.*

## A Dedication.

*Hand. And I know that Your Lordship is ready to encourage any help to Goodness; and that You will not disapprove of a Well-meant, tho' imperfect Attempt, to promote that Duty of Parents, which is miserably neglected by many; and, of which, in the Religious Observance of it, You, your self, are a Great Pattern. You have divers hopeful Children, (in the Phrase and Sense of the Psalmist,) like Olive-Plants round about Your Table. And this is in a particular manner, owing to Your Tender, Prudent, and Vigilant Care*



## A Dedication.

*Care of their Education. You have Ruled your own House so well, that the All-wise God hath thought You fit to be a Ruler in His. And if all your Spiritual Children there, be not so Happy under your Government, as your Natural are, it is their own Fault, not for want of your Holy Precepts and Example. Your Lordship is eminently Instructive to us in both: And the Teachable part of your Diocess thank God for it; while with Joy and Wonder, they hear from Your Lordship's Lips, all the Powers of Sacred Eloquence, and view in*

## A Dedication.

*Your Lordship's Life, all the  
Vertues which the Apostle re-  
quires, and the Church of  
Christ, ever rever'd in a Bishop.  
And that they may long enjoy  
the Blessing, is their Concurrent  
Wish; and more especially, the  
earnest Prayer of,*

My Lord,

Your Lordship's

Most Dutiful Son

and most Humble Servant,

*John Curtois.*

A N D

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A N  
E S S A Y

*To perswade Christian Parents  
to educate their Children in  
Vertue and Piety.*

**I**T is matter of too common Observation, that many Christian Parents are very negligent to train up their Children in the ways of Vertue and Religion. Wherefore to perswade such to the careful performance of this Duty,

B

I de-

I desire them to consider ;  
 First, how in all the positive  
 Revelations which God hath  
 been pleas'd to make of his Will  
 to Mankind, he has made this  
 the Parents Duty.

He hath done it both under  
 the *Judaical* and the *Christian*  
 Dispensation :

Under the *Judaical*, Deut. 6.6,  
 7. *The Words that I command thee,*  
*thou shalt teach diligently unto thy*  
*Children.* And chap. 11. v. 19.  
*Ye shall teach them your Children.*  
 And chap. 32. 46. *Ye shall com-*  
*mand your Children to observe to*  
*do all the Words of the Law.* Prov.  
 22. 6. *Train up a Child in the*  
*way he should go ; and when he*  
*is old he will not depart from it.*

Under the *Christian*, in Ephes.

6. 4. *Ye Fathers bring up your Children in the Nurture and Admonition of the Lord.*

Now, seeing God hath given such express, and such variety of Commands for this Duty, you are to look upon it as his great Concern that it should be perform'd; and should be as much concern'd to practise, as he has been to enjoin it. Consider

Secondly, how the Best and Wisest Men of the former Ages of the World, and the different Religions of it, do likewise, by their Example, call upon you for the performance of it. And,

1. If we look as far back as the beginning of the World, we shall find that the good

Patriarchs were very careful to instruct their Children in *Religious Exercises*.

7 *Adam* by Example, or Precept, or both, taught *Cain* and *Abel* to Worship God by Sacrifices. Thence it was, that *Cain* as a *Tiller* of the ground brought of the fruit of the ground an Offering unto the Lord: And *Abel*, as a *Keeper* of Sheep brought of the *Firstlings* of his Flock, and the fat thereof. And probably the Reason why *Abel* and his Offering was accepted of God, and *Cain* and his was not accepted, was, not because they had not been both alike instructed by their Father, but because *Cain* through the suggestions of Satan, either offered not so much of his Fruit as God



God required, or not his Heart a Sacrifice together with them. Through whose malicious incitements it likewise was, that he afterwards slew his Brother, and was therefore excommunicated from the Church of God. And then it was not likely, that he, who was made a Vagabond and a Wanderer from God, should teach his Children to Serve and Worship him; but for want of it, they liv'd like himself, *without God in the World*, and so much polluted it by their Wickedness, that nothing less could cleanse it than a total Inundation.

But in the mean time *Adam* was happier in his next born Son, who was given to him in the stead of *Abel*, and by his holy

Rudiments succeeded to all his Piety, and derived it to his Posterity.

Dr. Cave's  
Apparat.  
annext to  
the Lives of  
the Apost.  
N. 12.

Of whom we have this Traditional Account, "That when  
" he came to lie upon his Death-  
" bed, he summoned his Chil-  
" dren, their Wives and Fami-  
" lies together, Blessed them, and  
" as his last Will, commanded  
" them to Worship God; ad-  
" juring them by the Blood of  
" *Abel* (their usual and solemn  
" Oath) that they should not  
" descend from the holy Mount  
" to hold any Correspondence  
" or Commerce with *Cain* or his  
" wicked Faction; and then  
" breath'd his last.

46. N. 13. " And *Enos*, the Son of *Seth*  
" dying, gave the same com-  
" mands to his Children, that  
" they

“ they should make Religion  
 “ their great Care and Business,  
 “ and keep themselves pure from  
 “ society and converse with the  
 “ Line of *Cain*. *Kenan, Maba-*  
 “ *leel* and *Jared* did the same.  
 And indeed what can be sup-<sup>*Ib. N. 14.*</sup>  
 posed less to be the practice of  
 those Holy Patriarchs, than  
 what this doubtful Tradition  
 doth relate; when there was a  
 Line of Prophets, upon whose  
 Teaching and careful Instru-  
 ction the preservation of Reli-  
 gion in a constant succession did  
 depend?

And had the Descendents of  
 these Patriarchs been as careful  
 to *follow*, as *They* were to *give*  
 these good Instructions, they  
 might have prevented the De-  
 luge; but, upon their profane  
 B 4 mixtures

mixtures with the Off-spring of *Cain*, the Flood came and destroyed them all; except *Noah* and his Family, whom God was pleas'd, for his exemplary Righteousness, to single out, to repeople the World, and preserve a Church upon Earth.

And yet in a little time the greatest part of his Descendents too degenerated; for the Children of *Ham* and *Japhet*, not regarding the Religion of their Fathers, *made to themselves Gods, and fell down before them. But God dwelt in the Tents of Shem;*  
 X and *Shem* was diligent and industrious to transmit his Worship pure and uncorrupted to his Progeny. And therefore in that particular Stock did God resolve to produce the *Universal*

*sal Blessing ; gave the Promise  
and fix'd the Descent of our Sa-  
viour ; saying to Abraham, in thy  
Seed shall all the Nations of the Earth  
be blessed.*

And no sooner had God cho-  
sen *Abraham* to be the *Father*  
of the *Faithful*, but he laid the  
Foundation of his Faith in his  
own Family.

“ He had a numerous Family *Ibid. N. 17.*  
“ and vast Retinue, yet he was  
“ careful to inform them all in  
“ the knowledge of the true  
“ God, and to instruct them  
“ in all the Duties of Religion.  
“ 'Tis the Character which God  
“ himself gave of him. *I know*  
“ *Abraham that he will command*  
“ *his Children and his Household*  
“ *after him, and they shall keep*  
“ *the way of the Lord to do Ju-*  
“ *stice*

“ *stice and Judgment.* And so  
 “ he did, his House being a  
 “ School of Piety, wherein Re-  
 “ ligion was both taught and  
 “ practised, many reclaimed  
 “ from the Errors of the Idola-  
 “ try of the Times, and all his  
 “ Domesticks and Dependents  
 “ solemnly dedicated to God by  
 “ Circumcision.

2. After this the *Jews*, as soon as God had settled their Polity, were mindful of the Observance of his Commands, to *teach their Children his Statutes.*

They generally instructed their Sons from their Childhood in the several Ordinances of their Religion; and took them along with them to their solemn Feasts; and made them partakers of their Sacrifices, as soon

as

Luc. 7. 42.  
 43. & Mat.  
 23. 15. cum  
 Exod. 23.  
 17. & Deut.  
 16.



as by Age and Understanding they were fit for it.

And in *particular*, how did the devout *Hannah* by a *solemn* 1 Sam c. 1. *Dedication* give up her *Samuel* to the Service of the Lord; who thereby became the *great Prophet* and *Judge* of *Israel*?

How strictly did King *David* 1 Chron. c. 28. charge *Solomon*, in a great Assembly of his Princes and People, to *know the God of his Father*, and *serve him with a perfect heart and willing mind*? What excellent Instructions did *Tobit* Tob. 4. give to *Tobias* for the performance of Moral Duties?

And do we not owe those bright Examples of suffering undauntedly for the Truth in the seven *Maccabees* to the holy Admonitions of their Mother? She 2 Mic. 7. had

had taken great pains to inform them in the Law, and no Torments the Tyrant could inflict upon them could make them recede from it. It was one Argument She us'd to incite them to their Fortitude, that She had undergone such mighty trouble in *their Education.*

And that *Timothy from a Child* knew the Holy Scriptures, is it not to be ascrib'd to the care and diligence of his Grandmother *Lois*, and his Mother *Eunice*, *Whose praise is in the Gospel?*

= Tim. 1. 5.  
3. 15.

I may add to this, how agreeably the *modern Jews* act to these Precedents, early instructing their Children to Worship the God of their Fathers, and prepossessing them with the several Rites and Customs of their Religion,

Religion, before they have any dealings with the rest of Mankind.

Of *them* that dwell in *Barbary*, we have this Account. Dr. Adison  
present state,  
cap. 10.

“ That, as soon as their Children  
“ are able to pronounce, at  
“ home they teach them such  
“ Sentences of Holy Writ as  
“ seem to favour their Reli-  
“ gion, and to infuse into them  
“ the Seeds of Piety and Ver-  
“ tue ; and possess them with a  
“ great Veneration for their Sab-  
“ bath, and with a Reverence  
“ for the Name of God, and  
“ a perfect Aversion to all other  
“ ways of Worship. At Five  
“ Years old they send them to  
“ School to learn the Pentateuch,  
“ and when they are improv’d  
“ in that, to read the Mischma  
“ and

“ and some select pieces of the  
 “ Talmud. At the Age of  
 “ Thirteen Years ( if they be  
 “ such good Proficients as to  
 “ give a tolerable account of  
 “ the Law and Decisions of the  
 “ Mischna and Talmud, and  
 “ can repeat the daily Prayers)  
 “ they bring them before a Sy-  
 “ nagogue of Ten of their An-  
 “ cients, to evince what care  
 “ they have taken to make them  
 “ true *Sons of the Precept*. And  
 “ then, and not before, they  
 “ have them admitted to the  
 “ Passover.

This and some other things  
 to the same purpose are observ'd  
 in the same place ; to shew us  
 how solicitous they are for the  
 Institution of their Children ; and  
 all to beget in us a pious Emu-  
 lation.

Ano-

Another Traveller says of the *Jews in Amsterdam*, "that they  
 "have a large Synagogue, with-  
 "in the Court-yard of which  
 "they have several Rooms,  
 "where their Children are taught  
 "*Hebrew*, and brought up and  
 "instructed in their Principles ;  
 "and that so diligently, that  
 "(adds he) it is a shame to  
 "the Christians negligence.

*Descript. of  
 Holland, p.  
 16.*

Their Brethren in *England*  
 come not at all behind them,  
 but are every way as sedulous to  
 instil the Principles of their Re-  
 ligion into their Children, and  
 settle them firmly in their minds.  
 Hence it is that we find it so  
 difficult a matter to convert  
 them to Christianity, and as  
 easie almost to remove a Moun-  
 tain, as those prejudices, which  
 they

they have sucked in with their Mothers Milk.

But let the *Jew* be as strict as he will, I am sure you that are *Christians* ought to be as strict, and stricter if possible, in the observation of this Duty, because you have clearer, more, and better motives to it.

3. And for this (as you shall now see) you neither want *Precept* nor *Pattern* from the Primitive Professors of the Christian Religion.

In the Epistle attributed to St. *Barnabas*, Parents are bid,  
 “ not to withhold their Hands  
 “ from their Sons or their Daughters;  
 “ but to teach them the  
 “ Fear of the Lord from their Youth.



So in the *Constitutions* call'd  
 the *Apostles* charge is given,  
 "to Baptize their Children,  
 "and bring them up in the  
 "Nurture and Admonition of  
 "the Lord, *seeing he hath said* Lib. 6. c. 15.  
 "suffer little Children to come unto  
 "me and forbid them not.

*Justin Martyr* would not have Erist. ad  
Zen. & Se-  
ren.  
 the Young, the Poor, or the Sick  
 neglected.

"The Council of *Gangra* ana- Can. 15. vid.  
Blast. Synag.  
Al. h. ad  
Ber. p. 191.  
 "thematizes those that under  
 "a pretence of serving their  
 "own Devotion, desert their  
 "Children, and take no care to  
 "feed either their Bodies or their  
 "Souls.

"The Fourth Council of Ca. 19.  
 "Arles injoin'd that both Fa-  
 "thers and God-fathers should  
 "be very careful to instruct  
 C "their

“ their Sons ; the former, be-  
 “ cause they begat them, and  
 “ God had given them to them ;  
 “ the latter, because they pro-  
 “ mis’d it at their Baptism.

*Constantine* the first Christian  
 Emperor was a Noble Prece-  
 dent in this matter, equally in-  
 dustrious to advance Religion in  
 his own Family, and in his lar-  
 ger Dominions.

*Eusebius* says of him, “ That,  
*Vit. Const. l. 4. c. 51.* “ being desirous to give his  
 “ Children a good Inheritance,  
 “ and such as might be salutary  
 “ for their Souls, he scattered  
 “ the Seeds of Piety in their  
 “ Minds, partly by cultivating  
 “ them himself with Divine Pre-  
 “ cepts, and partly by appoin-  
 “ ting them Tutors, who were  
 “ Persons of approv’d Piety.  
 “ Again,

“ Again, That he incited them *ib. c. 52.*  
 “ when present with him by  
 “ private instructions to an imi-  
 “ tation of himself, and taught  
 “ them to become exact Fol-  
 “ lowers of his own Piety. At  
 “ other times when they were  
 “ absent, by his Letters he sug-  
 “ gested to them imperial Pre-  
 “ cepts; the first and chiefest  
 “ whereof was this, that they  
 “ should value the Knowledge  
 “ and Worship of God, the  
 “ Supreme King, above all Ri-  
 “ ches whatsoever, and before  
 “ the Empire it self; and that  
 “ they should take a particular  
 “ care of God’s Church; and  
 “ commanded them openly to  
 “ own themselves to be Chri-  
 “ stians.

*Ecc. Hist.*  
*l. 6. c. 2.*

As remarkable was the Care of *Leonides* for his Son *Origen*; which the same Historian acquaints us with: He made it his business to instruct him from his Childhood in the Holy Scriptures, enjoyning him to learn something by heart out of them every day, and repeat it to him. And the Success did answer and reward his Pains; for in a little time, he became so great a Proficient, that before he could Write Man, he had learnt from those Sacred Pages to look Death in the Face for his Religion, and prompt his Father to those Sufferings for it, which himself was not thought old enough to undergo.

D<sup>1</sup> Pin vol.  
 2. p. 199.

It is said of the Mother of *St. Ambrose*; “ that she took special

" cial Care of the Education  
 " of her Children; and that  
 " St. *Ambrose* particularly profi-  
 " ted very much thereby, be-  
 " ing inspir'd from his tender  
 " Youth, with the love of Ver-  
 " tue, and secur'd from the  
 " Corruptions of the Age he  
 " liv'd in,

And who can express the  
 Mighty Pains, which *Monica* the  
 Mother of St. *Austine* took to  
 possess him with the Fear of  
 God, and a due Sense of Re-  
 ligion; from which she would  
 not desist, (notwithstanding the  
 many Heretical Infusions, and  
 Violent Temptations which he  
 met with, had like to have ren-  
 der'd them Fruitless and Abor-  
 tive) till she had convinc'd her  
 self, and the world of the Truth

of that which her Friend *Ambrose* had told her upon it, viz. " That  
 " it was impossible, that a Son  
 " of so many Tears should mis-  
 " carry.

I will conclude these Instances of the Primitive Christians; by saying that their Children, for the most part, must needs be well taught in the Duties of their Religion; when so many of the Young, were as forward to suffer for it as the Aged, and alike Ambitious of Martyrdom; as is evident from the Stories of *Origen*, *Theodorus*, *Theodosia*, and others that may be found in Ecclesiastical History.

*Euseb. Eccl.  
 Hist. l. 6. c.  
 2. Socr. Eccl.  
 Hist. l. 3. c.  
 19. Euseb de  
 mar. palest.  
 c. 7.*

I shall only tell you further, how much some of the Wiser and Better sort of Ancient Heathens,



thens, were concern'd for the  
Virtuous Institution of their  
Youth.

Greece was so Renown'd for  
it; that *Euripides* is therefore  
thought to have given her the  
Epithete of *Κρηνηφόρος*, i. e. the  
*Youth Nourisher*. Particularly, the  
*Athenians* and *Lacedæmonians* had  
certain chosen Officers, to take  
care of the Education of the  
Young People, to inspect the  
Discipline of Families, and sup-  
ply and remedy the Defects of  
Immoralities there, by their  
Wife Counsels and Censures.

*Archæol. At-  
tic. l. 5. c. 10.*

*Ham. Annot.  
Tit. 2. v. 4.*

*v. Plutar. h's  
Morals  
Translated,  
vol. 1. p.  
115. &c.*

The *Gaul's* were wont to  
commit the Tuition of their  
Children to their *Druids*, and  
let them remain in their keep-  
ing, and under their Discipline  
above 20 Years: Supposing (I

*Hist. Heath.  
God. l. 3. c. 4.*

presume) that in that time, they would be well instructed, and prepar'd for the Worship of their Gods, all their Life.

\* The *Indian Brachmans* (a very Ancient Tribe of Philosophers, that were wholly devoted to the Service of their Gods, and the Studies of Wisdom; and from whom 'tis thought, much of the Wisdom of the *Greeks* was Originally derived,) are very Famous for this Office of Love to their Children.

7  
Sr. William  
Templés  
Miscel. part  
2. p. 16.

“ They took extraordinary  
“ Care for them, even from  
“ their Conception: For when  
“ a Woman, among them, was  
“ known to have conceived;  
“ much Thought and Diligence  
“ was employed about her Di-  
“ et, and Entertainments; so  
“ far

“ far as to furnish her with plea-  
 “ sant Imaginations, to compose  
 “ her Mind and her Sleeps  
 “ with the best Temper during  
 “ the time she carried her Bur-  
 “ den : A Strain (say's my Au-  
 “ thor) beyond all the *Grecian*  
 “ Wit, or the Constitutions, e-  
 “ ven of their Imaginary Law-  
 “ givers, who began the Cares  
 “ of Mankind, after their Birth,  
 “ and none before. And as  
 soon as their Children were  
 born, they committed them to  
 peculiar Nurses; and when the  
 Nurses had done with them,  
 to certain Guardians and Tu-  
 tors, who understood Disci-  
 pline; and there they continued  
 them, till they were perfectly  
 past all the Follies and Extra-  
 vagancies, which Childhood and  
 Youth

*Dr. Caves*  
*Life of Pa-*  
*tan. n. 6.*

YOUTH could expose them to,  
even to the 37th. Year of their  
Age.

*Tavern. Ind.*

*Trav. part 2.*

*l. 3. c. 3.*

Shall I add to this; that the  
present *Bunnians* of *India* (who  
seem in many things, to be I-  
mitators of these Ancient *Brach-*  
*mans*) take all the care imagi-  
nable, to improve the Know-  
ledg and Understanding of their  
Youth.

*Jb. part 2.*

*l. 2. c. 10.*

And tho' it be frequent with  
them there, to permit Widows  
to be burnt alive with their  
deceas'd Husbands; yet it is on-  
ly Widows that have no Chil-  
dren; those that have Children,  
are not permitted it, that they  
may take care of their Educa-  
tion.

Here are *Pagan Instances* enow  
to upbraid the negligent Chri-  
stian,

stian, and admonish you of your Paternal Care. Which, after all, I do not wonder should be so eminently express'd by the *Heathens*, when it is but the *Instinct of Nature*, and the *pure Dictate of Humane Reason*:

Let that be a Third Consideration to enforce this Duty.

The Brutes that have no Understanding, have the *Senses*, the *Natural Affection*, to take the best care they can, for the *Well-being* and *Perfection* of their *Young Ones*. There are daily visible Proofs and Indications of it, in this and all other Countries of the World.

So much these Animals do by an *Innate Impulse*, and can give no Logical Account of it. But Man, as he hath the same kind  
Pro-



Propensions to his Off-spring, naturally implanted in him; so he hath moreover, a Discursive Faculty, to highten and improve them; to inform him how he shall teach them to live happily here and hereafter; to take care of their Souls, as well as their Bodies; and especially cherish and cultivate the Intellectual and Immortal Principle, that is in them.

17. Dr. Bever. Ann.  
Con. Chal.  
can. 3.

Accordingly all wise Men, grant that the due *Order* and *Government* of Children, is a Branch of the *Law of Nature*. And all Positive Laws for it, are founded upon their *Natural Right* to it.

In this Case therefore, while you deny and defraud your Children of their due, you are very



very *Unnatural* and *Unreasonable*; act more degenerously than Brutes, and in Repugnance to the Reason of Mankind; and so become as those whom God gave over to a *Reprobate Mind*: Part of whose Character it is. *That they were without Understanding, and without Natural Affection.* Rom. i. 31.

Fourthly, Consider the great Benefits, that will redound to your Children, from a *Good Education*; how it will promote both their Temporal and Eternal Happiness. And 1<sup>st</sup>. their Temporal Happiness, these three ways; as it will lay a sure and lasting Foundation, of *Vertuous Inclinations* in their Souls, of *Health in their Bodies*, and *Prosperity in their Estates*. And,

1<sup>st</sup>.

1<sup>st</sup>. A Good Education will ingenerate in the Souls of your Children, a *strong and settled Inclination* to all Vertue and Goodness.

Man in his *pure Naturals*, is Susceptive of Good or Evil Impressions from *without*, and is very apt to retain what he then imbibeth. If he be at first possess'd with a due Apprehension of things, and his Affections taught to be Regular; it is very hard, to seduce his Judgment, by any false Appearances; or to incline him to any undue and inordinate Desires. But if his Understanding and Will be at first deprav'd with Vitious Notions and Appetitions; it is Matter of as great difficulty to eradicate these,  
and

and plant Vertue in their room.

Hence, some have compared him in this Estate, to *soft Wax*, that is capable of every Signature, and *melted Metal*, that may be run into any Form; and others to *clean Paper*, which may be fill'd either with Blots and Blurs; black Characters, and Frightful Figures; or Beautiful Scenes, pleasing Pictures, and delightful Imagery. Others, to *Vessels of Wood, Stone, and Glass*, that are apt to keep a Taste and Relish of those Liquors, which are first infused into them. And by each of these Comparisons; they fitly insinuate what Good Effects, a Timely and Good Institution, produceth in the Manners of Men.

And

And altho' Man, by his Natural Constitution, has a proneness to Evil *within* him, and, according to the particular Temperament of his Body, to some Sins more than others; yet this may be corrected, and remedied, and the mischievous Effects of it prevented, by a *Good Education*. All Vertuous Improvements of the Mind, are as so many Internal Antidotes, against the Virulence of the Corporal Humors that infest it. And a well instructed Understanding knoweth how to curb and subdue the Sensitive Affections; and to cross and withstand the Instincts, and Propensions of Nature, from breaking out into Sinful Acts.

We

We have an apt Illustration <sup>x</sup> of this too, in the Story of *Socrates*; who, when the skilful *Physiognomist*, had pronounc'd him to be Viciously inclin'd, and was derided for it, by those that judg'd him to be otherwise from his Life and Conversation; confess'd, that he was just so by Nature, as the Artist had describ'd him to be; but by Strict Discipline, and the Study of Philosophy, had learned to check and restrain his Natural Dispositions.

So that there can be no surer way, to Arm and Fortifie your Children, against the Infection, or Predominancy of Vice, and make them Eminently Vertuous, all the dayes they live in the World; than, as

D                      soon



soon as their Reason dawns,  
to season their Tender Minds  
with Documents of Piety, and  
Vigorously Prosecute the same,  
through all their Years of Pu-  
pillage. But,

2dly, As by a Good Educa-  
tion, you will give them a *health-  
ful Habit of Soul*, so likewise of  
*Body*. And that particularly,  
by instilling into them, the Ver-  
tues of *Continency* and *Temperance*;  
than which nothing can be  
more conducive to it.

Chastity and Sobriety in  
Youth, serve to Strengthen and  
Invigorate, even an Infirm and  
Crasy Natural Constitution; lay  
the Ground-work in all, for a  
good Habit of Body, an easie  
and placid Life, a late, season-  
able and easie Death. But,  
on



on the other side, nothing is so destructive to a Human Body, as early Debauchery. This is commonly the Foundation, of the Diseases of a whole Life; adulterates and enfeebles the best Natural Constitution; dashes the Vigorous Sprightliness of Youth; Antedates the Infirmities of Old Age, and sometimes, the Stench and Putrefaction of the Grave; and frequently sends Men thither, much sooner than God or Nature intended.

The most Rational way, then you can take, under the influence of Divine Providence, to administer Health, and long Life to your Children; is to teach them, to keep *their Bodies* in *Temperance, Soberness, and*

D 2 Chastity.

*Chastity.* And you can do them no greater Kindness, with Respect to this Present Life, than thus at once to help them, to two of the most comfortable things of it, viz. A Sound and Healthful Soul, and a Sound and Healthful Body. And,

3dly, By this means, you will also give them a Comfortable *Subsistence*, with Relation to their *Worldly Possessions*. And this, by imbuing them with *Honest* and *Frugal* Principles.

Those that are bred up, to live *Honestly* and *Frugally* in the World, according to their Birth and Quality, cannot fail of living well in it. For *Honesty*, and *Frugality*, are Vertues that do most certainly contribute, both to procure and preserve,

at

at least a Competency. Both of these have a Natural Tendency to it; as they beget Credit and Fidelity among Men, in their Commerce and Traffick, and teach them the due use of their Temporal Goods: And the former of them, hath moreover, the promise of God Almighty's Blessing annex'd to it. Which I dare say, there is no Man, ever yet trusted in, in the Exercise of it, that had his Expectations frustrated, or disappointed.

*Psal. 112.*

*1, 2, 3.*

*Pro. 3. 33.*

*Mat. 6. 33.*

But on the contrary; Prodigality, is an open and a general Devourer. And Almighty God, has threatned Dishonesty, with a Curse; which frequently descendeth visibly up-

*Pro. 3. 33.*

*22. 11.*

*Jer. 17. 11.*

on it; but sometimes, like an unwholsome Dew, falleth from Heaven *undiscernibly*, and destroyeth the Fruits of it, before it be perceived. And I may say again, scarce any Man, ever yet acquir'd an Estate, by dishonest and unjust Means, but he either Personally felt this Curse of God upon it; or (which is a punishment little inferiour to it) liv'd in continual fear of it; and if he died Impenitent, entail'd it upon his Posterity.

Take this Course, then, as the most sure, easie, and compendious way, to make your Children happy, in their Worldly Affairs. You need not rise up early, and go to bed late, and eat the Bread of Carefulness, to make

make them and theirs Rich or Great. " Do but teach them  
 " a Sober and Temperate use  
 " of the Things of this World;  
 " and to be True and Just, in  
 " all their Dealings; and to  
 " learn and labour, truly to  
 " get their own Living, and  
 " to do their Duty, in that  
 " State of Life, unto the which  
 " it shall please God to call  
 " them; and it shall do their  
 Business more effectually, than  
 all your Carking and Caring,  
 all your Foresight and Solici-  
 tude, and Infinite Projects with-  
 out it can do. But,

2. The chief Benefit of all  
 will be; that a Pious and  
 Vertuous Institution, will pro-  
 mote your Childrens *Eternal*  
*Happiness.*



They shall hereby, be made capable of, and fit for Heaven. For without Holiness; no Man shall see the Lord; and Godliness, bath the promise of the Life to come, as well as of the Life, that now is. Being taught from their Youth, to converse with God, and mind Heavenly Things, and make that their grand Concern in this World, whensoever they come to leave it, they will not change their Company or Employment, but be receiv'd up into Heaven, to enjoy God for ever, and live in the Everlasting Exercise of Purity and Holiness.

Whereas, should they be abandon'd here, to the Service of the Devil, to bid defiance



ance to God, and live in Rebellion against him; they would be fitted only for the Devils company hereafter, and rendered worthy to receive with him the Reward of Unrighteousness; to have their Portion in the Lake of Fire and Brimstone, to dwell in those Everlasting Burnings that were prepar'd for the Devil and his Angels; even for all that Rebel against God, all the Children of Disobedience, all the Sons of Perdition.

Now, there are none of you that have a due Apprehension of the Joys of Heaven, and the Torments of Hell, and a paternal Compassion in your Bowels for those that descend from them, but certainly would be very glad they should enjoy

joy the one, and avoid the other. And therefore, it is incumbent on you to do your parts towards it, as soon as they can discern, to set their Faces Heaven-wards; and shew them the way to it, and as far as you can, conduct them in it, through the Paths of Vertue and Godliness.

And who knows, but, if you arrive at Heaven, your selves, it may increase your Joys there, to have them joint-partakers with you of the Glories of it; at least, to reflect that in this state of Probation by your good Advice and Counsel, you have been Occasional to, and the Happy Instruments of their coming thither?

Where-

Whereas, on the contrary, should Hell be the Portion of You and your Children, Oh ! how much heavier would your own Damnation be with the weight of theirs ! How more dolorous your Stings of Conscience ! How more pungent its gnawings ! How much greater your Weeping, and Wailing, and Gnashing of Teeth, to see them plung'd in the same Eternal Misery with your Selves, through your own Impious neglect and carelessness ; to think you once might , and ought to have done your endeavour to have prevented it, but would not !

But I shall press this Duty no farther. To ingenuous Souls enough has been said to engage

gage to the performance of it.

If, neither the many Express  
Commands of God, nor the many  
examples of the best and wisest Men,  
nor the Voice of Nature and Right-  
Reason, nor your Childrens Tem-  
poral and Eternal Welfare will move  
you to it, it cannot be hoped that  
any other Arguments should.

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**F I N I S.**

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